593 white one just as she does when she is menstruating. Neither
846 parent, however, is supposed to have sexual intercourse
834 (again, in practice, the woman's lovers do not conform to
[854] this precept) until the child, if it is a male, starts to
[856] speak and play with bow and arrows, or with dolls and small baskets if female. Otherwise the child will get weaker and weaker and eventually die. Only when this period of conti-
[302] nence is over is the time of birth officially ended. The husband will celebrate this occasion by painting and adorning his wife and child.

842 Many of the ideas and customs described above attest to the native theory of procreation. Though the Bororo are a matrilineal people they posit the necessity of a genitor for the procreation of a child. The importance ascribed to both the father's and the mother's dreams, to the couvade, and to the role of the father's female consanguineals during childbirth are all expressions of the significance that the Bororo
* [601] attribute to both parents. This emphasis on bilaterality is reflected in the fact that both maternal and paternal half-siblings are linguistically recognized as full-siblings.

842 Both the Bororo idea that one can have many fathers but
593 only one mother and the obligation for a man to provide for
855 his stepchildren, while a motherless child is taken care of by his mother's sisters rather than by his stepmother, may be correlated with the step-kin rule which excludes a stepmother from the category of genealogically connected relatives. Finally, the fact that one can have only one mother

Mugureu" (the two most important Bororo songs of the funeral cycle) over his body, but they will not choose his representative or make a poari in his memory, and he will be buried in earth rather than in water.

All the important cultural components which have been seen in naming are also present in initiation: ornaments, songs, Bakororo with the ika, the crying of the mother, and a new name. But there are some differences and many important additions. This time a relationship is established with a clan of the opposite moiety. The child becomes part of the larger human society, not just of his own family. Furthermore, he is leaving the company of the women and becoming a man. An initiation can only be held when there is a funeral ceremony. When the flesh of the dead person for whom the funeral ceremony is being held has decomposed, the child's brothers start to discuss whom to choose as his yorubodare; when the belongings of the deceased are burned, the boy is officially given to his yorubodare; when marenaruye (dirges) are sung, the sheath is put on the boy's penis. The society is at the same time bidding farewell to one of its members and welcoming another. Also, the boy is entering the important system of exchange of ceremonies and food. Several times during the ceremonies the boy's lineage and that of his yorubodare exchange food. He has grown up and his penis should be covered. The dress invented by Bakororo distinguishes men from boys, and humans from animals. The first penis sheath is black, a sign of maturity. Mature women, when

4: Oberg E-5 (1949)1953
SP17 Nambicuara
Bororo Sp8

THE PEOPLE AND THEIR HABITAT

131 The Umotina, who call themselves the Balorié,
[10] are settled today in the Indian Post of Fraterni-
dade Indígena near Barra do Bugre on the Para-
guay River west of Cuiabá. Before coming to the
Post they occupied a village at Tira Santida just
[197 below Tres Barras. The Umotina, who today
161] number about 65, are related linguistically to the
184] Bororo who live directly to the east of them. In
two respects, at least, they differ sharply from
142 their neighbors—they have a pure Hawaiian-type
kinship system and are pronouncedly dolichoce-
phalic. The local Brazilians call them the Bar-
bados, owing to their beardedness.

361 In the old days the village (*mukíno*) was built
621 on the bank of a river and consisted of two rows of
houses separated by a narrow plaza. The house
342 (*ishípd*) was rectangular with a gabled roof coming
down to the ground, the whole being covered with
pacova palm fronds except the two ends which
were left open. This house type is the same as that
formerly found among the Guató who live to the
south of the Umotina. Each family had its own
house, the occupants sleeping on mats spread on
[374] the ground. The husband kept a fire going all
night not only for warmth but also to drive away
the mosquitoes.

291 In the past men wore no clothes but after
puberty used a penis sheath (*bakyotókwa*) made
from a buritĭ palm leaf. The foreskin was pulled
over the glans, and the leaf was wound around it
[834] and fastened with twine, the purpose being to hide
the end of the penis from the women. Men
302 wore their hair long, tied in a knot at the
back of their heads, and allowed their beards to
grow; but eyebrows, eyelashes, and pubic hair
[304] were plucked out. The lobes of the ears and the
lower lip were pierced. Women, on the other hand,
cut their hair short, and plucked out their eye-
brows and eyelashes but not their pubic hair.
291 Women wore a knee-length skirt (*imetá*) made
304 from woven cotton. Like the men, the women
had their ear lobes pierced.

[p. 106 (B)]